practical mutuality founded in essential unity,
This mutuality founded in unity is the whole
secret of the divine existence in its perfect
manifestation; it must be the basis of anything to
which we can give the name of a divine life. Buty
secondly, we see that the whole difficulty and
confusion into which the normal reason falls is.
that we are speaking of a higher and illimitable
self-experience founded on divine infinities and
yet are applying to it a language formed by this
lower and limited experience which founds itself
on finite appearances and the separative definitions
by which we try to distinguish and classify the
phenomena of the material universe. Thus we
have to use the word individual and speak of the
ego and the true individual, just as we speak
sometimes of the apparent and the real Man.
Evidently, all these words, man, apparent, real,.
individual, true, have to be taken in a very relative
sense and with a full awareness of their imperfec-
tion and inability to express the things that we
mean. By individual we mean normally something
that separates itself from everything else and stands.
apart, though in reality there is no such thing

anywhere in existence; it is a figment of our mental
conceptions useful and necessary to express a
partial and practical truth. But the difficulty is.
that the mind gets dominated by its words and
forgets that the partial and practical truth becomes
true truth only by its relation to others which
seem to the reason to contradict it, and that takea